THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

Everybody who has any knowledge of the events of the age has heard something of Joseph Smith, the "Mormon" Prophet; and all, except those who are too indifferent to form an opinion, have passed judgment in their minds upon his pretensions. Very few, however, have fully examined the evidence which has been offered on both sides of the subject; therefore they have not all arrived at the same conclusion.

Some persons have placed him in the list of religious enthusiasts led by their own overwrought imagination to *believe* themselves inspired of God and to *fancy* themselves the subjects of heavenly communications. Others have stated their conviction that he was one of the greatest *impostors* that ever disgraced the footstool of the Almighty. Others, again,—and these are in the minority,—have declared to the world that they are positively certain that he was one of the greatest *Prophets* that ever came with "the burden of the word of the Lord."

A proper understanding of this subject is of the greatest importance to the human family; for, if Joseph Smith was a vile deceiver, or himself deceived, all the world should be warned against his system and influence. If he was a Prophet of God, commissioned to declare to the inhabitants of the earth a message from heaven, then all the world should know it, that they might receive the glad tidings and obey the commandments of the Great Jehovah.

Let us, then, examine the conclusions which have been formed concerning him; for, considering the nature of his pretensions, it is as certain that one of these conclusions is correct as it is sure that the others must be erroneous. If it can be proved that two of these opinions are false, it follows, as a matter of course, that the other is the true view of the subject.

We will first examine the statement that Joseph Smith was deceived by his own fanaticism and led away by an excess of religious zeal. To do this properly, it will be necessary to enquire briefly into some of his history and pretensions.

He informs us that, when about fourteen years of age, he became much concerned upon the subject of religion, and that, through the diversity of the creeds of the day, he commenced the study of the Scriptures for the purpose of finding out the religion of Jesus Christ; that, through reading the New Testament, he was led to enquire of the Lord in secret and earnest prayer in a grove near his father's house. Here, he informs us, in

answer to his prayers, two glorious beings showed themselves to him in open vision, who informed him that the creeds of the various existing sects were opposed to the doctrines of Christ, and promised that the Gospel in its purity and fulness should in due time be made known to him.

Some three or four years subsequent, he was visited in his chamber, at night, by an angel of God, whose glory was beyond description, and who communicated to him the intelligence that he was called of God to commence the Latter-day Work—the preaching of the Gospel, the gathering of Israel, the preparing the way for the second coming of Messiah, and the ushering in of the Millennium. He was also enlightened upon the existence of certain sacred records containing the history of the American aborigines, who were descendants of a branch of the house of Israel. This visit was repeated three times in the same night.

Through the intelligence received in this vision, he went, on the 22nd Sept., 1823, to a hill about four miles from Palmyra, Wayne County, New York, U.S.A. Here he discovered the "records," enclosed in a stone box and buried in the side of the hill. The angel who appeared to him the previous night now stood before him again, gave him further information concerning the work that he was to accomplish, and instructed him to present himself at that place from year to year, until he was prepared, by experience and the intelligence which should be given him, to take the records into his own possession, and use them for the purpose designed.

For four successive years he presented himself at the appointed place, and each time received instruction from the heavenly messenger; and, on the 22nd September, 1827, obtained possession of the records, consisting of a number of plates resembling gold, filled on both sides with engravings in unknown characters. With the plates was an instrument called the Urim and Thummim, by the aid of which he translated the characters into the English language, after transcribing some of the hieroglyphics and sending them to the learned of America, who were unable to translate them. The book was published in 1830, containing nearly six hundred pages, almost as much matter as the Old Testament. Its title was "The Book of Mormon." (For a more complete account of these things, see "Remarkable Visions," by O. Pratt.)

Now, if any person will carefully examine the above statements, we think he must be forced to the conviction that Joseph Smith was not deceived by his imagination, but that he either saw these visions and received the records, or invented these stories to deceive the world. Passing over the statement about the angel appearing three distinct times in the same night—if true, evidently for the purpose of assuring him that he was *not* deceived, and, if false, certainly not a *delusion*, but a plain *fabrication*,—let us reflect upon the account of the discovery of the records, the visits year after year to the place of their concealment, the work of translation day after day, and month after month, as circumstances allowed him opportunity, until a large volume was produced of several hundred pages!

If there should be an individual who still believes that Joseph Smith was deceived into the belief of having received heavenly visions, even he must admit that no man, however excited, unless quite insane, could *imagine* that he received those records under the circumstances described, that he had them with him year after year, and that he translated the characters upon them, when there was no characters to translate! But supposing, for the sake of argument, that it was possible for him to be deceived into this belief, what shall we say to the testimony of the "Three Witnesses," (see their testimony prefacing the Book of Mormon,) who affirm that an angel of God came down from heaven *to them*, and exhibited before *their* eyes the sacred records, while the voice of Jehovah from the skies proclaimed that they were translated by His power and authority; and to the testimony of the "Eight Witnesses," who testify that they saw the plates with their natural eyes, and handled them, and knew of a surety that Joseph Smith had them in his possession? Were they also deceived? If so, it is evident that Joseph deceived them; and he would therefore appear before us, not in the light of a religious enthusiast, but as an artful knave imposing upon the credulous.

It is certain, therefore, that Joseph Smith was either a true Prophet Divinely inspired to bring to light hidden things, or a base impostor who invented a cunning tale for some sinister purpose.

Next, we will investigate the statement that Joseph Smith was a base impostor, who devoted himself to the task of deceiving the world. When we hear of a great scheme of fraud, or of an attempt made by any person to deceive the world or an individual, we are naturally led to ask the question, What were the *motives* of the impostor, or what object had he in view? More especially is this the case when the impostor arrogates to himself the authority of the Deity, and attempts to deceive the world upon so important a subject as salvation. Men have been known to impose on others for the mere pleasure of deceiving them; but these have been petty, mean scoundrels, with nothing great or noble in their character; and their sphere of operations has been within a very narrow compass; for their souls were not large enough to conceive of anything grand or extensive. That Joseph Smith was not a man of this stamp, there is no need to argue; for his whole course, from the announcement of his first vision to his death at Carthage, proves undoubtedly that his vast energies were devoted to the accomplishment of some great purpose; and if that purpose was not to establish the kingdom of God, to reveal truth to the world, and to prepare the way for the coming of the Lord Jesus, for what did he labour? Why did he continue, in the midst of deep suffering and unparalleled persecution, to follow the course which he commenced?

Some, perhaps judging by their own love of Mammon, have stated that his object was to accumulate riches. If, like a hireling priest, he had required his followers to provide him with a handsome salary, or to yield up their property for his private and particular benefit, there might be some foundation for that idea; but, so far from this, we find him teaching the doctrine that the servants of God should travel "without purse and scrip," depending for their support upon the *voluntary* contributions of those friends whom the Lord should move upon to assist them. "But," says one, "did he not require his followers to pay the tithe of their property and increase?" He did; but these tithings were not to swell *his* coffers. Certain men, who were sustained in their calling by the vote of the people, received the tithings for the benefit of the whole Church, such as the building of Temples, the spreading of the Gospel, the relief of the widow and the orphan, &c.

"But," says another, "it is commonly reported that when people with property joined his Church, he forcibly deprived them of their wealth and left them to starve or shift for themselves." It is *very* easy to make accusations against any man. The greatest difficulty—as anti-Mormons have found by experience—is, to prove them. If Joseph Smith deprived any one of his property, why was this not proved before a Court of Justice, and judgment passed upon him as a swindler and a thief? Many a court of law in America would have been pleased to convict him, if there had been the slightest evidence on which to found a conviction; and the very fact of his never having been convicted is circumstantial proof that these flimsy stories are as false as they are absurd.

Can it be shown by any one that Joseph ever did accumulate wealth by the system which he established? No, it cannot; and when we consider the dreadful suffering, both of mind and body, which he endured through that system, we are led to conclude, if he had commenced his career with the idea of becoming rich in this world's goods, that, after suffering so much and failing in his designs, he would have abandoned a course so unprofitable and dangerous. Besides, a man with so great a mind as his—for it is now almost universally acknowledged that he was a man of great intelligence and powerful abilities—could have obtained wealth in a much easier way by a course either honourable or dishonourable. No man is fond of suffering; no one takes delight in pain inflicted upon himself: therefore, if Joseph had formed the design of becoming rich, he would, after failing in his first attempts, have turned his talents into another channel and invented some plan less likely to produce pain and more likely to produce riches. But, notwithstanding increased opposition and trouble, though the floods of persecution swelled to an overwhelming torrent, he still continued on his way, never swerving, never faltering; but, until he lost his life because of the principles which he advocated, in every circumstance acting without personal pecuniary benefit, as the Prophet of the Lord and the revealer of His will to mortals.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 206.)

OBJECTION.

"There is an account [in the Book of Mormon] of persons going *by the Red Sea* from Jerusalem to the wilderness. The Red Sea is not in the way from Jerusalem to the wilderness. Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*. Then this river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea! Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers. and fountains."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*

ANSWER.

The author of the foregoing objection commences it with a false statement. He says, "There is an account of persons going *by the Red Sea* from Jerusalem to the wilderness." (The italics are his own.) But WHERE does the Book of Mormon, or any other book, give such an "account?" We are entirely unaware of the existence of the said account: indeed, we have no hesitation in affirming that the objector never read anything of the kind either in the Book of Mormon or in any other book published by the Latter-day Saints. The statement is his own, and, like many others of his in the tract before us, entirely false. We know just as well as he does that "the Red Sea is not in the way from Jerusalem to the wilderness; and we never heard or read any intimation that it was. Instead of Nephi giving an account of his father and family's "going by the Red Sea from Jerusalem to the wilderness, he, on the contrary, describes their going from Jerusalem into the wilderness, even down *to* the neighbourhood of the Red Sea! In order to prove the correctness of our statement and the falsity of our objector's forged "account," we need simply to subjoin Nephi's own words, and let him speak for himself: —"And he [Lehi] left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness in the borders which are near the Red Sea." (1 Nephi i. 13.)

Having thus evidenced the fallacy of our opponent's commencing statement, and leaving the reader, without further comment on that point, to determine for himself what credence the author is entitled to, we now proceed to consider his next objection. He says—"Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*." Nephi, it is true, says—"It came to pass that when he [Lehi] had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." In contradiction to this, our objector affirms that in the wilderness alluded to "*there never was a river*." How does he know that? Supposing that he had himself traversed that region, and found no river there, would even that prove that no river existed there 2,000 years ago? History tells of many rivers in different parts of the world which cannot be found now, having long been dried up. Will, then, our objector, to *carry out* his principle, denounce such historical records as false? Then, again, it does not follow, because Nephi speaks of a river in the wilderness, which ran into the Red Sea, that it was a river like the Thames, the Severn, or the Mississippi! It may have been, and probably was, a very *small* river—what we would call a brook or rivulet. He says, "And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." There is nothing novel in the idea of small rivers being found in a wilderness. Scripture and history will furnish the objector with ample evidence of this. We have his assertion that in the wilderness between Jerusalem and the Red Sea, where Lehi and his family

travelled, "*There never was a river*"—an assertion as false as it is bold; and we have, on the contrary, Nephi's testimony that in his day, at any rate, there *was* one, and that he and others pitched their tent by the side of its stream. In the absence of proof to the contrary of this record, we therefore have—to say the *least* of it—just as good reason for believing Nephi's statement as we have that of our objector's. And, until he is prepared to offer something more than bare denial, or mere contradictory assertion, we are likely to continue to hold our present views of the subject.

Our opponent also objects that "This river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea." If he assumes, or wishes the reader to infer, that Nephi speaks of "the Red Sea" and "the fountain of the Red Sea" as two distinct things, he is mistaken, and such an inference would be far from the truth; for both expressions evidently refer to the same thing. Of course there is nothing strange in the idea of a river running into the Red Sea. Is there, then, anything particularly objectionable in the Red Sea being spoken of as a fountain? Perhaps the author of the tract on "The Doctrines of Mormonism" might not have so designated it, had he been in the writer's or the translator's place. And, in that case, if he had, we should not be inclined to make him "an offender for a word"—especially if he made no pretensions to learned accuracy. So long as we get an honest man's meaning, we do not wish to quarrel about his terms, when they are the best he has to give. But what great objection can be urged to the phrase, "fountain of the Red Sea?" The Red Sea was a gulf—a portion of the sea which is the great fountain of water. True, the rain descends from the clouds of heaven to fertilize the earth: but whence do the clouds obtain the water which they thus rain down? True, the rivers flow into the sea: but whence are they supplied? From secondary sources, which are relatively termed "fountains." But whence are those fountains supplied? From the sea itself, which is not only the vast reservoir, but also the great fountain of waters. Its "waters *under* the earth" bubble up here and there, hydraulically, in the form of springs, thus supplying lakes, freshets, rivers, &c.,—the rivers emptying themselves into the great reservoir again, to be continually re-supplied from the same source, according to the course of nature. If, then, the sea itself is the universal fountain of the earth's watercourses, and the Red Sea, or Gulf, is a part of it—what is called by geographers an "arm of the sea"—stretching into the land, between Arabia and Africa, we would ask, where is the great inconsistency of applying the term "fountain" to it? The river which Nephi speaks of flowed into the Red Sea. And can our criticising objector undertake to prove that that great gulf which, as an arm of Ocean, stretched so far into the Arabian shore, was not itself the very fountain whose "waters, under the earth," really supplied the stream of the river Laman, which thus again, as Nephi says, "emptied into the Red Sea?"

Our opponent winds up his remarks as follows:—"Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains." We are not aware that Nephi *professed* to know much about "the geography of the wilderness," except what he learnt by experience while passing through it. But we are inclined to think that he practically knew quite as much about it as his wise opponent, who, we presume, was never there. The latter may, perhaps, know a little "about seas, and rivers, and fountains;" but all his knowledge put together could not enable him to disprove the correctness of Nephi's record. He may ridicule and seek to throw discredit on the Book of Mormon, by calling a servant of God an "ignorant man," and his testimony "nonsense." But what of that? Disparaging plain evidence is not overturning it or nullifying it. It is very easy to deride that which cannot be fairly disposed of. Scoffing children could lustily call an aged prophet a "bald head!" and shout with all their might, "Go up, thou bald head!" Yet that sacred head, though bereft of hair, might enshrine more knowledge and sterling wisdom than a host of theirs. So also a child of larger growth, wonderfully wise in his own conceit, may, in contemptuous depreciation of the outward knowledge of a man of God (who, in matters of vital import, is far a-head of him), cry out in pious mockery, "Go *down*, thou bald

bead—thou ignorant man! Down with thy nonsense! What dost *thou* know about the geography of the wilderness—about seas, and rivers, and fountains?" But all such balderdash will amount to nothing. Merely crying down evidence disproves nothing. Calling black white does not make it so; neither does calling white black prove it to be so. Designate a rose by what other name, however disagreeable, we may, a rose it will still remain, and will emit the fragrance of a rose, even after its leaves are dead. Both Nephi and his translator Joseph are now numbered with the dead; but the memory of their honoured names, their virtues, and their character will still live and flourish; and the rich legacy which they have left the world will never decay or be forgotten. They and their work will remain, and the memory of their names be cherished and revered by untold millions long after the names of their enemies are forgotten and blotted out of the pages of the book of life.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 216.)

[December, 1842.]

Mr. Davis, of Bond county, introduced a resolution to the House of Representatives at Springfield, concerning the Charter of Nauvoo, and urged its repeal.

Mr. Hicks was in favour of having the State arms taken from the Mormons.

Mr. Owen thought they had no more than their quota.

[The arms referred to consisted of three cannon or six-pounders, and a few score of muskets, swords, and pistols, which were furnished by the United States to Illinois, for the supply of her Militia for common defence, of which the Nauvoo Legion had received but a small portion to which it was entitled.]

My brother, William Smith, representative to Hancock county, colleague with Mr. Owen, made the following speech in the House, in reply to Mr. Davis:—

Mr. Speaker,—I beg the privilege of making a few remarks on this subject. This, sir, seems to be a question which has excited, to a very considerable extent, the attention of members who compose this honourable body. But, Mr. Speaker, it does really appear to me that this is a question that has been gotten up quite prematurely; for I doubt not many members here have not yet had the opportunity of learning what privileges are granted in the Nauvoo City Charter.

The subject which the gentleman has raised is only an assumption. I doubt not that if the subject had been fairly investigated, and weighed equally in the balance, by every candid individual in the community, that prejudices of this kind would not have obtained such a hold upon the public mind. In the estimation of genuine democracy, the rights of the people of Nauvoo are just as sacred as those of any other people. The people that live there should have just the same privileges extended to them as are awarded to Springfield, Chicago, Quincy, or any other city in the State.

It is true, indeed, that they have laboured under many embarrassments. The public mind has been heated in regard to what were supposed to be their chartered privileges. But you, Mr. Speaker, are well aware that all the corporate privileges that they enjoy have been granted to them by a previous Legislature. Upon that occasion all that was done was not considered, by any, more than an act of justice towards them. They had no greater rights or privileges given them than were already enjoyed by the citizens of Quincy or Springfield. The people have chartered privileges in both of those cities, and we have the same in Nauvoo. Our condition in that respect is not at all different from Chicago, Alton, and many other chartered cities in this State. It would be hardly worth while, Mr. Speaker, to detain either you or this honourable body by making many preliminary remarks in respect to our religion. This is a matter that cannot at all come under the purview of this Legislature.

I do not fancy myself placed here before a body of sectarians invested, in their own estimation, with authority to enact rules for the government or regulation of any sect upon matters of religion. I do not suppose that I stand in the presence of persons dis-

posed to take away one single religious right pertaining to the people among whom I dwell.

But what could legislation, in regard to this matter, effect? What would it prove? It would neither prove Joseph Smith to be a Christian nor that Tom Thumb came from the moon. It would prove nothing in reference to the principles of any body of religionists. But I do not feel it my prerogative to enter into a discussion of religious principles here. I know very well that the people called "Mormons" are thought to be a very strange people. I come right from among them, and you can all judge whether or not they seem to have the appearance of a strange animal of seven heads and ten horns. You can all decide for yourselves whether, from the appearance I present, I should be numbered among outcasts, or be ranked among human beings.

One word further as to the chartered privileges. They have, as this honourable body is well aware, assembled a population of from five to ten or fifteen thousand inhabitants. It is in consequence of the privileges granted in their Charter that they have been induced to do this. Nauvoo is not, as some may erroneously suppose—a city composed entirely of Mormons. I can inform gentlemen that Methodists, Presbyterians, Baptists, Universalians, in short, many of different kinds of religion, and even infidels may be found there; and all these are tolerated there, just as in any other community. A great many persons have gone to Nauvoo, and there invested their property. They are now engaged in the erection of buildings, which, when consummated, will cost enormous sums of money. But, should the Charter of that city be repealed, individuals who now consider themselves rising to wealth, in consequence of what has been done by a former Legislature of this State, will be reduced to wretchedness and want. In that event, property now worth three to ten thousand dollars will not be worth five hundred, or nothing in comparison to that amount.

There is another point, Mr. Speaker, to which I would call your attention, and that is to the observations which have been made in regard to taking away from the citizens of Nauvoo the State arms. Well, suppose that should be done, would that effect anything? They are now organized, and have under existing laws drawn a certain portion of the public arms. In that, wherein are they acting differently from any other citizens? They have not even that equal portion of arms that they are entitled to by law. Where would be the object in taking away the public arms from the Militia of this State? It surely cannot be believed that there is any danger of the Mormons' breaking out and killing the people. There is no more danger of that than there is that five, six, or a dozen old women and a few boys should do the same thing. Is this State to be carried by a hue-and-cry of that kind raised by politicians? I own that it is not the design of that people even so much as to molest a hair on the head of a single individual; but that, on the contrary, it is their intention in all things to conform to the Constitution and laws of the land. If prejudices have been accumulating upon the public mind calculated to produce the expression that they are villains, such prejudices are entirely unfounded. It is a great mistake to suppose the contrary. Those people consider themselves bound by the laws, and endeavour to obey them. Have they not, I would ask, contributed their portion towards replenishing your county and State revenues? Have they ever refused to pay their taxes? Have they not always been both ready and willing to obey both the civil and military laws of this State? Where, then, is the necessity that this honourable body should enact a law taking away from them their chartered privileges?

I will not, Mr. Speaker, detain you or this honourable body much longer. I am heartily sorry that a blow has been aimed at the chartered privileges of Nauvoo. I speak in defence of my constituents upon this occasion, feeling myself bound to do so, not by any former pledges, but by principle. I believe in defending the cause of the defenceless, as has already been remarked. All that we claim is equal rights and equal provisions. I would remark, for the satisfaction of my own feelings in this matter, that I was some little interested in the event of the last election. I then was engaged in the cause of Democracy, enlisted in the campaign of canvassing my county; and, in consequence of the many prejudices that were excited against the "Mormons," as they are called, I was placed under circumstances of most unparalleled embarassment; but still I thought it a favourable opportunity to unite the Democracy of the county.

I know that considerable political capital has been made by the question of Mormonism and anti-Mormonism. Perhaps one thing that now contributes to that result is, that there are hints in the Governor's Message in regard to a repeal of the Nauvoo Charter. It is a circumstance within my own knowledge that, previous to the last election in Hancock county, some few individuals there made strong efforts to get our votes for the Governor's election. By exertions made there, more than a thousand votes were cast for the Governor by Mormon

influence; and since I have been here, a gentleman of opposite politics has said to me, "Now your Governor is paying you off."

I do not allude to this to wound the feelings of any person whatever. I do not consider that the recommendation of the Governor was designed to effect the repeal of our Charter. All that we have to say is, that we throw ourselves upon your mercy. As Democrats, we ask for equal justice and equal rights. Give us those rights, and we are content: without them, we are deprived of that which was purchased by the blood of our fathers.

Saturday, 10th. In this day's paper, William Smith gave his valedictory, resigning the editorship of the *Wasp* to Mr. John Taylor.

Tuesday, 13th. I continued to chop and haul wood, and attend to my domestic concerns. My delegation arrived at Springfield about three o'clock this afternoon, and found the repeal of the Nauvoo Charter in a high state of agitation in the Legislature.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1858.

WORKS NOT WORDS.—The text is itself a sermon. It does not require argument to prove the correctness of the principle and the superiority and power of "works" above "words." Nor does it require amplification or much illustration to bring its truthfulness to the understanding and obtain general consent. It is not an abstract matter, difficult to grasp, realized only by a few of the highest intellects, and illustrated only once or twice in an age. Nor is it something which is but faintly traced in the circumstances of life, the events and movements of the world, or the history of mankind. It is strongly marked everywhere—in every cause and among all nations,—in every age, movement, undertaking, and reformation,—in all development, progression, and experience. There is hardly a person but what has often proved how valueless are words, unless made valuable by works. Indeed, how many have been deceived and ruined by words which have been but treacherous pledges of good works. How much people have been led to expect by the fair words of rulers, politicians, masters, subordinates, relations, friends, debtors, and creditors; and how often has everybody been disappointed; for corresponding works have not followed, and their words have been found worthless.

Our subject is not chosen because of its being little understood, or because of the principle which it embodies being without a thousand illustrations in everybody's experience to make them familiar with its force; but because, like all other maxims and principles, it requires to be continually kept before the mind and more especially *brought home.* Men often forget the lessons which experience teaches, seldom take the matter to themselves, and are prone to condemn in others that which they are ever committing in their own persons. Though every one realizes that works, and not unsupported words should obtain, yet how generally is the opposite the case. Not only is this the case in men's associations and engagements with one another, but they carry it to their professions of religion and into their covenants with God. It is worthless and bad enough when it is between man and man; but when it enters into their religious duties, it is solemn mockery offered to their Maker.

The time has been when a splendid discourse, a beautiful testimony, and an excellent prayer was highly valued, and often taken in lieu of good works. Now, we have no disposition to detract from the real value of such; but we would call the

attention of the Saints to the fact that the present is eminently a day of works rather than words, speeches, testimonies, and prayers, no matter how excellent. We believe in such, if accompanied by good works; but if not, our faith is exceedingly weak as to their value. If there ever was one period of time above another when works and watching stood before words and prayer, it is now. We like to hear splendid discourses, beautiful testimonies, and nice prayers, if they are accompanied by corresponding actions. The former, of themselves, have but little intrinsic value. If they are mere wind, they are valueless. It is the latter that give weight and worth to the other. The Saints may make as large promises as they feel disposed, if they will only fulfil them. Prayers, testifying, and words generally can be far better dispensed with than watching and working. But, as Carlyle expresses it, in his quaint manner, "Labour is worship;" and when that labour is directed to the building up of God's kingdom, it is the highest form in which man can adore his Maker.

Many have declared how firm they were in the Gospel, and how immovable they stood, who, when trial came, clouds passed over them, or difficulties arose, have lost their faith and gone out of the way. We have often remarked how easy such have been thrown out of the right path, how loosely they held the pearl of great price, and how soon they returned as a sow that was washed to wallow in the mire. Some men who make these same "beautiful testimonies" and "nice prayers," and tell of the many "wonderful manifestations" they have had, their devotion to the cause, and how much they would sacrifice for the truth, will at the same time begrudge a penny to build up the kingdom, and scarcely lend an effort to roll it forth. Our estimate of their words is in proportion: experience has taught us the lesson. Others declare that they will die for the cause, make extraordinary promises, and assert that there is nothing that they can be called upon to accomplish that they are not willing to do. Yet, at almost the first call to *do*, they will back out. There is hardly an apostate who has not made all these pretensions.

The experience of all the Saints has doubtless more or less accorded with our own in this matter. Our faith is generally stronger in men of few words than in those who promise much; for we have found the good works of the former to exceed those of the latter; and "Works before words" is our motto. But if men profess much, we expect them to perform accordingly: so does God. And if they do *not* promise, we expect them to *do:* so also will God; for it is a duty which Saints especially owe to Him.

It would be well if all would remember what they have testified, promised, and professed, and then endeavour to work to that mark. If they made this their rule, there would not, as a general thing, be much cause for complaint. We would, however, much rather see men *live* for the kingdom of God than hear them declare that they would die for it; for those who make such declarations too seldom fulfil their promises; while men who will *live* for the cause do not so often shrink when they are called upon to *die* for it.

The Apostle James uttered a wise maxim when he said, "Show me thy faith without thy works, and I will show thee my faith *by* my works." Let all the Saints make this their motto, and always remember and manifest that this is a day of works rather than of words.

DEPARTURE.—The ship *John Bright*, Captain Cutting, sailed for New York on the 22nd instant, having on board eighty souls of the Saints from the Scandinavian Mission; also nine from this Mission; all under the Presidency of Elder Iver N. Iverson. This company intend to proceed to Canada or Utah this season.

FOREIGN CORRESPONDENCE.

UNITED STATES.

New York, March 9, 1858.

President A. Calkin.

Dear Brother,—I improve the first opportunity to inform you of my safe arrival in this city on Saturday, the 6th instant. Our passage was a few hours more than two weeks, and as pleasant generally as could be expected at this season of the year. We mostly had head winds during the voyage; and while we were passing through the *Devil's Hole*, the sea treated us very unceremoniously—stove in our bulwarks, and carried off some parts of the vessel, which, although not most agreeable to us, will no doubt be appreciated by quite a number of ship carpenters, who will find employment in making the necessary repairs.

Among the passengers aboard, were several Turks—Mohammed Pasha, the Turkish Rear-Admiral, and his suite; consequently, we flattered ourselves that we were not the only *Jonahs* aboard, as polygamists, in case any were looked for.

On arriving here, we learned that Dr. Clinton had left for St. Louis, *via* Washington, accompanied by Elder A. M. Cannon. Elder W. J. Appleby we found well in spirits, but in poor health of body.

No emigration of importance is expected over the Plains other than the Elders who may return.

To all appearance, the Government is fully determined to prosecute the pending war with Utah, and supplies and reinforcements will be forwarded early. Animals are already purchased in the West for early movements from the frontiers, and Captain Marcy has obtained 1,400 animals—horses and mules, with which he has to leave Mexico for Camp Scott, at Bridger, about the 10th of this month. His march to Mexico is said to be the most severe ever known. In snow from three to five feet deep. At times they could only make three miles a day. They lived eleven days on mule flesh alone, without salt, and lost forty-four out of sixty-six animals which he took with him. It is said he lost only one man. Colonel Johnston is fearful of his being cut off by Indians or "Mormons;" but, should he arrive in camp successful. Colonel Johnston says he shall advance upon G. S. L. City, without waiting for reinforcements from the States. It is also said that the Colonel has sent to the Flatheads and other Indians in Oregon for animals.

Congress is still in session, doing nothing, and worse than nothing, at which business they intend to continue as long as possible.

The very unsettled and threatening condition of affairs in Kansas and other general news you will learn from the papers you receive.

Elders J. W. and J. B. Young and L. H. Hatch arrived here on the 25th ultimo, and left for Burlington, Iowa, on the 27th, where Elders Snyder and Green are with animals which they have purchased in the North and Canada.

The *Underwriter* has not yet arrived, but is daily expected, having been spoken some days since, about five days out.

I am not yet decided whether or not to stop in this city until their arrival.

No general organization of the Church remains in the Eastern States. Certain men have been appointed to take charge of districts, into which the Conferences have been divided, for the purpose of winding up unsettled business; but no one has been appointed to take the general oversight.

I expect to hear from our Delegate at Washington to-day, but not in time to send you any word of him by this mail.

You may expect to hear from me again before leaving the States.

Elders Haight, Harrocks, Appleby, and Stenhouse wish a very kind remembrance to you, your Council, and the brethren in the Office; in which most fervently, with prayerful solicitude for you and all Saints, joins your brother and fellow-labourer,

S. W. RICHARDS.

An old negro, crossing the river from a dancing frolic, lost his oars, and came near swamping. In terror, he fell down on his knees, and exclaimed—"O massa Lord, if eber dow be gwine to help old Ira, now 's de time!"

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A.D. 1857.

(*From the "New York Daily Tribune."*)

(*Concluded from page 222.*)

Ever since the more odious features in the Ordinance of '87 have been omitted in Organic Acts more recently passed by Congress for Territories, which acts are but illegal patterns after that unconstitutional Ordinance, officers are appointed to rule over American citizens in Territories, and to have a voice in the enactment, adjudication, and execution of Territorial laws; and worse still, those officers are frequenly appointed from a class well known, through the rightfully expressed wishes of large majorities, to be justly objected to by those whom they are appointed to govern. Call you that republican? It is British colonial vassalage, unconstitutionally perpetuated by tyranny and usurpation in the powers that be. It is difficult to conceive how a people so enlightened as are Americans should for so long a period have suffered themselves to be measurably disfranchised by usurpations curtailing their rights when passing a hair-line from a State into a Territory, more especially when that changing of locality is to result in the improvement of regions that would otherwise remain waste.

It is foreign to my present purpose to detail that policy which should have governed from the beginning in relation to enlightened residents in our Territories, a policy that would not have curtailed them in the least constitutional right, and would thereby have utterly excluded that odious and suicidal inconsistency existing from the first until now between the form and the administration of our Government, and would have caused the administration as does the form, to guarantee equal freedom to all, in Territory as well as State; but will merely remark, in passing, that the continued practice of that wretched inconsistency has done and is doing much to undermine the fair fabric of American liberty.

Utah also, like other Territories, saw fit to waive those constitutional rights so illegally denied to citizens who cross certain hair-lines of a common country, to extend the area of civil and religious liberty; and an Act organizing our Territorial Government was passed by Congress on the 9th of September, 1850. Fortunately for us, a wise and good man then occupied the executive chair of our nation,—a statesman whose sound judgment and humane feelings prompted him to extend to us our rights, so far as the "Organic Act" and hungry office-hunters would permit. He appointed a part of the customary appointees in accordance with the wishes of the people, and no doubt thought that he had appointed good men to fill the remaining offices; but in this he was partially disappointed, being deceived by the foolish, although very common habit of recommending men who are not worthy. I am also confident that his successor endeavoured to make as good appointments for us as circumstances and unwise counsels and recommendations would allow; but, during his administration, prejudice began to set in strongly against Utah, and he was so unfortunate as to appoint, at the instigation and solicitation of a then influential Senator in Congress, a person who proved to be as degraded as his capacity would admit, and who, it is reported, came, acted, left, and still acted in accordance with the instructions from the Senator who procured his appointment, but in a manner outraging morality, justice, humanity, law, and even common decency.

The members and officers of the last Legislative Assembly, familiar with the evils visited upon the innocent by the miserably bad conduct of certain officials heretofore sent here by Government, knowing that all republican governments—which both our General and State Governments are, in form—are based upon the principle that the governed shall enjoy the right to elect their own officers and be guided by laws having their own consent, and, perfectly aware that, by the Constitution, residents in Territories are guaranteed that great right equally with residents in States (for Congress has not one particle more constitutional power to legislate for and officer Americans in Territories than they have to legislate for and officer Americans in States), respectfully memorialized the President and Senate to appoint officers for Utah in accordance with an accompanying list, containing the names of persons who were her first choice for the offices placed opposite those names; but, if that selection did not meet with approval, they were solicited to make the appointments from a list containing other and a larger number of names of residents, who

were also the choice of the people; and if that selection was also rejected, to appoint from any part of the Union, with the simple request, in such event, that the appointees be good men. In this matter of appointment of officers, what more rights could the most tyrannical in a republican government ask a Territory to waive? Yet, up to this date, no official information concerning the action, if any, taken upon that memorial has ever reached us.

Time glided by, and travellers and newspapers began to confirm the rumour that the present Executive and a part of his Cabinet had yielded to the rabid clamour raised against Utah by lying editors, corrupt demagogues, heartless office-hunters, and the ignorant rabble, incited by numbers of the hireling clergy, and were about to send an army to Utah with the sole and avowed purpose, as published in almost every newspaper, of compelling American citizens, peacefully, loyally, and lawfully occupying American soil, to forego the dearest constitutional rights, to abandon their religion, to wallow in the mire and worship at the shrine of modern civilization and Christianity, or be expelled from the country or exterminated. Where now are constitutional rights? Who is laying the axe at the root of the tree of liberty? Who are the usurpers? Who the tyrants? Who the traitors? Most assuredly those who are madly urging measures to subvert the genius of free institutions and those principles of liberty upon which our Government is based, and to overthrow virtue, independence, justice, and true intelligence, the loss of either of which by the people, the celebrated Judge Story has wisely affirmed, would be the ruin of our Republic—the destruction of its vitality. And ex-President James Madison, among other purposes, declared it to be the purpose of Government "to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction."

Has Utah ever violated the least principle of the Constitution, or so much as broken the most insignificant constitutional enactment? No; nor have we the most distant occasion for so doing, but have ever striven to peacefully enjoy and extend those rights granted to all by a merciful Creator. But so unobtrusive and wise a course does not seem to please those who live and wish to live by office and those who make and love lies; and since those characters are numerous, and also powerful through well-disciplined organization, and since Utah has yielded right after right for the sake of peace, until her policy has emboldened the enemies of our Union, it must needs be that President Buchanan, if he has ordered an army to Utah, as reported—for he has not officially notified me of such a movement by his order—has at length succumbed, either of choice or through being overcome, to the cruel and nefarious counsels of those enemies, and is endeavouring to carry out a usurpation of power which of right belongs only to the people, by appointing civil officers known to be justly objectionable to freemen, and sending a so-called army under mere colour of law, to force those officers upon us at the point of the bayonet, and to form a nucleus for the collection and protection of every gambler, cut-throat, whoremaster, and scoundrel who may choose to follow in their train. Such a treasonable system of operations will never be endured, nor even countenanced, by any person possessed of the least spark of patriotism and love of constitutional liberty. The President knew, if he knew the facts in the case, as he was in duty bound to do before taking action, that the officials hitherto sent here had been invariably received and treated with all the respect their offices demanded, and that a portion of them had met with far more courtesy than elsewhere would have been extended to them or their conduct deserved; he also knew, or had the privilege of knowing, that the Memorial to the last Assembly, as already stated, respectfully informed him that Utah wished good men for officers, and that such officers would be cordially welcomed and obeyed; but that we would not again tamely endure the abuse and misrule meted by official villains, as were some who have formerly officiated here. Such being a few of the leading facts, what were the legitimate inferences to be drawn from the rumours that the President had sent a batch of officials, with an army to operate as their *posse?* That he had wilfully made the official appointments for Utah from a class other than good men, and placed himself, where tyrants often are, in the position of levying war against the very nation whose choice had made him its chief executive officer.

Fully aware, as has been justly written, that "patriotism does not consist in aiding Government in every base or stupid act it may perform, but rather in paralyzing its power when it violates vested rights, affronts insulted justice, and assumes undelegated authority," and knowing that the so-called army, reported to be on its way to Utah, was an undisguised mob, if not sent by the President of the United States, and if sent by him in the manner and for the purpose alleged in all the information permitted to reach us, was no less a mob, though in the latter event acting under colour of law, upon learning its near approach, I issued, as in constitutional duty bound, a Proclamation

expressly forbidding all bodies of armed men, under whatsoever name or by whomsoever sent, to come within the bounds of this Territory. That so-called army, or, more strictly speaking, mob, refused to obey that Proclamation, copies of which were officially furnished them, and prosecuted their march to the neighbourhood of Forts Bridger and Supply, (which were vacated and burnt upon their approach,) where it is said they intend to winter. Under these circumstances, I respectfully suggest that you take such measures as your enlightened judgment may dictate, to insure public tranquility and protect, preserve, and perpetuate inviolate those inalienable constitutional rights which have descended to us—a rich legacy from our forefathers.

A civilized nation is one that never infringes upon the rights of its citizens, but strives to protect and make happy all within its sphere, which our Goverment, above all others, is obligated to accomplish, though its present course is as far from that wise and just path as the earth is from the sun. And, under the aggravated abuses that have been heaped upon us in the past, you and the whole people are my witnesses that it has more particularly fallen to my lot, and been my policy and practice to restrain rather than urge resistance to usurpation and tyranny on the part of the enemies to the Constitution and Constitutional laws, (who are also our enemies and the enemies of all republics and republicans,) until forbearance under such cruel and illegal treatment cannot well be longer exercised. No one has denied or wishes to deny the right of the Government to send its troops when, where, and as it pleases, so it is but done clearly within the authorities and limitations of the Constitution, and for the safety and welfare of the people: but when it sends them clearly without the pale of those authorities and limitations, unconstitutionally to oppress the people, as is the case in the so-called army sent to Utah, it commits a treason against itself, which commands the resistance of all good men, or freedom will depart our nation.

In compliance with a long-established custom in appointing officers not of the people's electing, which the Supreme Court of the United States would at once, in justice, decide to be unconstitutional, we have petitioned and petitioned that good men be appointed, until that hope is exhausted; and we have long enough borne the insults and outrages of lawless officials, until we are compelled, in self-defence, to assert and maintain that great constitutional right of the governed to officers of their own election and local laws of their own enactment. That the President and the counsellors, aiders and abettors of the present treasonable crusade against the peace and rights of a Territory of the United States may reconsider their course and retrace their steps, is earnestly to be desired. But, in either event, our trust and confidence are in that Being who at his pleasure rules among the armies of heaven and controls the wrath of the children of men; and most cheerfully should we be able to abide the issue.

Permit me to tender you my entire condence that your deliberations will be distinguished by that wisdom, unanimity, and love of justice that have ever marked the counsels of our Legislative Assemblies, and the assurance of my hearty co-operation in every measure you adopt for promoting the true interest of a Territory beloved by us for its very isolation and forbidding aspect; for here, if anywhere upon this footstool of our God, have we the privilege and prospect of being able to secure and enjoy those inestimable rights of civil and religious liberty, which the beneficent Creator of all mankind has, in His mercy, made indefeasible, and perpetuate them upon a broader and firmer basis for the benefit of ourselves, of our children, and our children's children, until peace shall be restored to our distracted country.

BRIGHAM YOUNG.

RESOLUTIONS

Expressive of the sense of the Legislative Assembly of the Territory of Utah, relative to the Message and official course of his Excellency Governor Brigham Young.

Resolved: That we unanimously and most cordially, for ourselves, and in behalf of the well-known feelings of our constituents, concur in the sentiments and doctrine advanced in the Message delivered by his Excellency Governor Young to the Legislative Assembly of this Territory, convened in the Representatives' Hall, in Great Salt Lake City, December 15, 1857.

Resolved: That the entire policy and all

the acts of his Excellency Governor Young have been able, just, and humane—conducive to and protective of the development of the best interests and welfare both of this Territory and of the General Government, so far as that policy and those acts could accomplish so desirable a result.

Resolved: That we hold ourselves, our means, and influence in readiness to sustain his Excellency Governor Young in every act he may perform or dictate, in accordance with the Constitution and constitutional laws of the United States, and the laws of Utah, for the protection of the lives, peace, and prosperity of the people of this Territory.

Resolved: That neither the present nor any other Administration of the General Government shall enforce profane, drunken, and otherwise corrupt officials upon us at the point of the bayonet, and that the attempt so to do, by the present incumbent of the executive chair of our nation, has incurred that contempt and determined opposition of all good men which such an act of usurped authority and oppression so richly deserves.

Resolved: That, while we deprecate the bitter hostility manifested towards a most loyal and innocent people, by the present Administration of the General Government, we will continue to resist any attempt on the part of the Administration to bring us into a state of vassalage by appointing, contrary to the Constitution, officers whom the people have neither vote nor voice in electing; nor shall any persons appointed to office for Utah by the present Administration, either qualify for, or assume and discharge, within the limits of this Territory, the functions of the offices to which they have been appointed, so long as our Territory is menaced by an invading army, (for such an army cannot have been sent to protect either the citizens or the passing emigration, but is manifestly sent to aid in trampling upon American liberty,) nor so long as such appointees are so pusillanimous as to require a numerous armed force to attend their beck, to enable them to carry out their traitorous designs concocted for depriving American citizens of their indefeasible and vested rights.

Resolved: That we will at least have our constitutional right to a voice in the selection of our Territorial officers, and in the enactment of local laws for our Government.

Resolved: That these resolutions be signed by the Members of the two Houses and be printed in the *Deseret News*.

Unanimously adopted and signed, Dec. 21, 1857.

[Here follow the signatures of the said members.—Ed.]

PASSING EVENTS.

General: Great agitation prevails in Russia, owing to the opposition of the nobility to the emancipation of the serfs. Many have fled to the capital for their lives. Marshal Pelissier (Duke de Malakoff) is appointed French Ambassador to the British Court, in place of M. de Persigny. A *corps* of 150 mounted police is ordered to be organized for service in Paris. The secret police of France is considerably augmented and scattered throughout the capitals of Europe, especially in England. Newspapers and letters containing any liberties of speech are daily seized at the Post-office. Arrests are numerous. Recently, sixty natives of Provence were embarked in one week for Marseilles without trial. France assumes a threatening attitude towards Europe generally, and affairs present an ominous aspect, especially between that nation and England: the Government has received a telegraphic despatch announcing that four more Italian assassins have left Genoa to make another attempt. At Genoa, Mazzini and five others of the insurgents have been condemned to death: 28 have been condemned to various terms of imprisonment, from 7 to 20 years, with hard labour: 29 have been acquitted. Mazzini has published a defence of the late Genoese insurrection, in which he upbraids the wealthy "Italian Patriots" with indifference, and endeavours to stimulate his countrymen. There is very great political ferment in Italy. A republican proclamation has been extensively circulated in Madrid. At date of February 15, Canton was quiet and trade re-opened. The blockade of the city had been raised on the 10th. America and Russia had joined the alliance, and a course of common action was agreed upon. Lieut. Osborne has taken and dismantled Kunwarsa and Tyeragoogurh, capturing 17 guns. General Inglis defeated the Gwalior mutineers, near Calpee, on the 4th. Colonel M'Causland, with 1,000 men, defeated the Rohilcund mutineers, 4,000 strong, near Moradabod; and also 4,000 rebels at Buheree, on the 10th. The Etawah rebels were defeated by

the police and Zemindaree levies. The Rajah of Honapore was taken prisoner on the 12th of February. Preparations have been made for an attack on Lucknow on the 21st of February. On the 21st February, about 11 a.m., a shock of earthquake was felt at Athens. At the same hour a shock was also experienced at Corinth and Calamaki, both of which towns were almost totally destroyed. Only six houses were left standing in Corinth, thirty people being killed, and sixty seriously injured. Nearly the whole of what was left standing of the Temple of Minerva has fallen, and the fortress on the Acrocorinthus was overthrown by the shock.

AMERICAN: A bill has passed the Kentucky Legislature, signed by the Governor, authorizing the Executive of that State to raise a volunteer regiment for the Expedition. A Washington despatch states that Dr. Bernhisel has recently received letters from Brigham Young predicting the annihilation of the troops unless recalled by Government, also suggesting the appointment of a Commission to proceed to Utah to enquire into the condition of affairs there. An extensive religious mania is raging in different parts of America. Multitudes attend the meetings of various denominations under influences of great excitement. Such is the *furor* of the worshippers that shrieking, stamping, and jumping are common occurrences. At Kingston, (Canada,) one person is said to have fairly jumped over a stove in a paroxysm of religious feeling, and another to have become a hopeless maniac. From the American news just received we learn that the *Underwriter* had arrived at New York, having on board 25 Saints. The *Council Bluffs Bugle* says that Mr. Wingate had just arrived from Salt Lake, which he left on the 25th January, and reports that there is no snow in the Valley, and very little in the mountains. He says the Saints are making great preparations for defending all the passes to the Valley, and are manufacturing small cannon with percussion locks and telescopic sights, which will carry a two-pound ball, and, from their peculiar construction, will do execution at a distance of a mile-and-a-half with as much certainty as common rifles will at 120 yards. He also states that Governor Young is willing to receive the civil officers, and allow them to enter on their duties; but that if the troops attempt to enter the city, they will be every one cut off. They are also manufacturing revolvers, of which 500 are turned out every week, and a coarse powder, which they calculate to use in the construction of mines, whereby they will be able to blow up a train without running any risk themselves. He reports that a skirmish has taken place between the picket guards and the "Mormons;" also that Brigham Young predicts that not a blade of grass or other green thing will be left on the Plains for the support of the enemy's cattle; and that Kansas, Nebraska, and Iowa, Missouri, will be made desolate, and a famine prevail over the whole land. General Harney and Captain Pleasanton left Fort Leavenworth on the 1st of February for Washington, to procure aid for the Utah army. The Quartermaster at Leavenworth had bought 500 mules for the Expedition. Thirty or forty thousand yoke of cattle are declared to be necessary to haul the trains; and some three thousand men are required to conduct them. The officers who are on leave of absence have had their furlough prolonged from the 20th of March to the 20th of April.

VARIETIES.

PREACHING AND PROPHESYING—A country clergyman, who, on Sundays, was more indebted to his manuscript than to his memory, called unceremoniously at a cottage, while its possessor, a pious parishioner, was engaged (a daily exercise) in perusing a paragraph of the writing of an inspired prophecy. "Well, John," familiarly enquired the clerical visitant, "what's this you are about?" "I am prophesying," was the prompt reply. "Prophesying!" exclaimed the astounded divine; "I doubt you are only reading a prophesy." "Weel," urged the religious rustic, "if reading a preaching be preaching,' is not reading a prophecy prophesying?"

THE MORMON TERRITORY.—The *New York Atlas* says:—"It may be a matter of some importance to our readers to know something of the comparative extent of territory of the United States, whose chief officer is bidding defiance to our Government. According to Colton, the area of Utah is 269,170 square miles. To engineers and a few others this will give a just idea of its vast extent; but the majority of the people will form a better estimate by being told that it is as large as the whole of the New England States—New York, New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, and Tennessee. Or, to compare it with European countries, it is equal in extent to Great Britain and Ireland, Switzerland, Prussia, and Denmark, with the islands of Guernsey, Jersey, and Man, and the Ionian Islands added."